THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"And then shall they see the Son of man coming in a cloud with power and great glory" (LUKE 21: 27).

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LIFE'S SCHOOL.

LONG years ago the sweet Psalmist of Israel made the following avowal: "It is good for me that I have been afflicted, that I might learn thy statutes" (Ps. 119: 71). Afflictions, then, it would seem, are not always real evils, but in numberless cases they operate to the advantage of suffering humanity, a truth which some persons unfortunately find it difficult to comprehend. In order, however, to realize the verity of the Psalmist's assertion, one must try to keep in mind the fact that the present life has for its object the education of mankind for a future and more advanced state of existence, just in the same way that school life has for its end the preparation of the young for the years later on, when they will be called upon to shoulder the cares and responsibilities which will then devolve upon them. Without such training and preparation, the future would be, even at the best, but a very unsatisfactory one, regarded either from the spiritual or from the temporal standpoint. Life, then, must be looked upon as a state of education, probation, and trial; by which is intended a state wherein the human character is trained and put to the test, so as to enable man to develop all necessary virtues, in order to fit him for the higher uses and more exalted duties of the eternal world.

While, under such circumstances, life can never be a condition of unruffled happiness, because of the many trials, disappointments, and sorrows that continually have to be encountered, neither is it in any sense a state of entire wretchedness. When we look round upon nature about us, we cannot but realize how very great are the capacities for enjoyment which Almighty God has conferred upon all His creatures here below, whether in the human family, or in the animal kingdom; and especially is this so in the young of all species. Everywhere, too, there is ample

evidence of His good-will towards all that He has created. Order and method are seen to reign supreme in every part of His handiwork, while system and organization, which are ever designed with a view to the general good, can be invariably traced throughout the universe.

The Rev. Mr. Browning, in his book entitled, "Words in Season," says that the moving cause of creation was the divine love, and that the Lord did not create the universe for His own sake, but because He desired the happiness of those who were created in His own image and likeness, so that ultimately He might form a heaven out of the human race. The late Dr. William Paley, also, in order to show that the divine mind could never have contemplated a state of unhappiness for the human family, has referred to our own marvellously constructed bodies in his book on "Natural Theology," and has pointed out that, although very many things must all have to go right for us mortals in order to give us even one hour's ease and comfort, yet multitudes daily enjoy such ease and comfort for years together, a fact which testifies how beneficially God exercises His providence for the well-being of His creatures.

Alluding, again, in another of his works, to the divine contrivance and design in the human body, he writes: "Too much or too little of sensibility or of action in any one of the numberless organs by which life is sustained, may be productive of extreme anguish or of lasting infirmity. A particle smaller than an atom in a sunbeam may, in a wrong place, be the occasion of loss of limbs or of life. Yet under all this continued jeopardy, this momentary liability to danger and disorder, we are preserved." Such a fact as this speaks volumes both for God's good-will towards His earthly children, and also His wise prevision for their ease, comfort, and continued happiness. Universal experience also teaches that the world is, as a rule, made up less of tears than of smiles, of sorrow than of joy, and that life, so far from being wearisome and sad, is nearly always tenaciously clung to, while death, which puts an end to all mortal life, is both dreaded and shunned, and the very thought of it is, as far as possible, shut out of the mind. Such self-evidence ought to be sufficient to prove, even to the most sceptical, that the Almighty could never have intended that life on this earth should be a state of weariness or misery for the human family.

Why, then, it may be questioned, should God, who is so omnipotent, have permitted that sorrows and afflictions, which in themselves make for so much misery in life, should be the universal lot of mankind; or, in other words, why, if the divine will contemplated the happiness of mankind, is there found evil existing side by side with good all over the world? Why has evil been permitted in a world designed by its Creator for happiness? The only satisfactory solution is to be found in the fact, already asserted, that this present existence is a state of probation, and

that there could be no place fit for a probationary condition unless good and evil existed there together. If no misery or sorrow ever found place in life, where could there be anything like trial or probation, or any room for the exercise of either virtue or vice, inasmuch as virtue and vice must always depend upon the existence of both good and evil? If, for instance, there were no necessitous persons in the world to relieve, no sorrows to soften, no sick to tend, no pains to alleviate, no temptations to resist, how could such virtues as charity, pity, sympathy, and self-denial find room for exercise? It is the same in the case of all other Christ-like virtues, such as benevolence, long-suffering, patience, meekness, unselfishness, and love. They require some objects upon which they can operate, and without which they can never be brought into activity at all; and God has placed His children upon the earth in order that they might learn to exercise, and so to strengthen, all such excellencies of character, and day by day grow more and more like the Christ who has been, and who ever will be, man's greatest example.

If sorrow and suffering were nothing but the retributive results of one's own evil doings, as has been sometimes suggested, it would scarcely be possible for men to exercise the sublime duties of patience under trial, and a happy trust in the divine goodness, because life would then be purely a state of retribution and not of probation, and these meritorious virtues could never, under such circumstances, find room for exercise.

Almighty God has granted to mankind the blessing of freedom of action, enabling thereby each individual to do right or wrong, just as he or she may choose. At the same time, He has laid down certain laws of divine order, obedience to which produces happiness, while sorrow, in some form or another, is the inevitable result of disobedience and neglect. Such sufferings are, however, in no sense arbitrary inflictions, or acts of retributive vengeance, but have for their object the reformation of offenders, so that they may be led on to the love and practice of goodness. The Scripture tells us that the Lord loveth whom He chasteneth, and the great Apostle, in penning these words, has also added that God's chastisement is for our profit, that we might be partakers of His holiness (Heb. 12: 6-10). There is an old saying that a burnt child dreads the fire, and *a fortiori* it may be correctly inferred that there can be no better way to deeply impress upon any one's mind the necessity to avoid evil, than to cause him to realize what a terrible thing evil is. Earthly suffering, then, must be regarded as a life of discipline, and such discipline can only be really effective on the condition that good and evil, joy and sorrow, are to be found in the world side by side.

No person can reasonably hope to escape altogether the bitter things of life, not even those who are fortunate enough to enjoy much of its sweets; or, as Mr. Browning has beautifully put it, "The

soul must have its midnight hours, as well as its sunlight seasons of joy and happiness." Nothing short of this could ever fit a man for the lofty destiny to which he has been called. It has been truly said that it often needs a very painful cross to make us better men and women. Sorrow is a great teacher, and suffering enlarges our sympathies and deepens them, while it inculcates in us the divine virtues of faith and resignation. It is unfortunately true that sorrow may sometimes harden instead of soften the heart; but is this not because the sufferer fails to see the hand of the Lord operating in all earthly circumstances? Suffering is salutary to those who do not look upon the present life as merely the all in all of existence, but who seek an eternity of happiness when this brief span on earth is completed. The spiritual benefits of suffering are so immense that the sufferings themselves are not to be compared with them, just as the Apostle Paul informed the Romans in his epistle to them. He wrote: "For I reckon that the sufferings of this present time are not to be compared with the glory that shall be revealed in us" (Rom. 8: 18).

Sorrow and suffering in one shape or another come to all, for "Man is born to trouble as the sparks fly upward" (Job 5: 7), but Almighty God has graciously provided a true panacea for all such evils, in the gospel of His Son Jesus Christ, and has held out the comforting assurance that in the life to come there shall be no more death, nor sorrow, nor crying, neither shall there be any more pain, and that He will wipe away all tears from the eyes of those who mourn (Rev. 21: 4). It is in this life that we have to undergo a time of preparation and trial, but the life beyond will provide an endless and all-sufficient recompense.

Jersey. R. M. Bryce Thomas.

THE ANGEL OF MEMORY AND ITS VOICE.

The Angel of Memory speaks to man, and its voice is in man's mind and in his heart. Man is a citizen of three realms at one and the same time—the realm of the past, the world of the present, and the realm of the future. Hope is the deity who presides over to-morrow, reason rules to-day, but memory is the keeper of the treasure house named yesterday. It is a singular fact that the soul lives as truly in a far-off day as it does in the present scene. There is a passage in the history of Jacob's brothers that is most suggestive. The hour comes when these brothers in their need stand in the outer court of the palace of the King of Egypt. The ruler upon the throne is their own brother, whom years before they had sold into slavery. Now it had happened that when the ten cruel men took the gold from the Egyptians, and the slave driver put the fetters on Joseph, the young boy stretched out his hands, and with a piercing agony in his voice cried to his brothers

for pity. Now during the next twenty years that sob of pain was ever in the ears of these brothers. The memory of his anguish haunted them day and night, poisoning each pleasure, doubling each load, darkening the very sun. With plaintive confession, one of the brothers recalling the past, said, "For, our brother's anguish was ever upon us." Meanwhile, during those same years, Joseph had prospered, had his own chariot second only to that of the King, and enjoyed all the good things of Egypt. No contrast could have been more striking than the contrast between these poor wretched brothers, who for twenty years had been toiling forward with the weight of their brother's anguish fastened to them by memory, like a convict doomed to carry about a dead body, fastened to his shoulders.

Perhaps the most striking illustration of the voice of memory is that of Coleridge, in his poem to Wordsworth. He was called the myriad-minded man of genius. The great scholars of his time looked upon Coleridge with feelings of awe and reverence because of his supreme gifts. From this universal mind England felt that she could not hope too much. Other men could do one thing, write verse, or the essay, or the drama, or the philosophy—but Coleridge could do everything, and do everything better than anyone else could do anything. But he gave himself up to the pleasures of opium; self-indulgence dimmed the clarity of his intellect, enfeebled his imagination, and made his will impotent for co-ordinated thinking. The time came when memory seized him in her clutch, and held him like a victim in a trap. Each to-day lost all its pleasure because memory showed him its far-off yesterdays. And then he burst into a bitter, piteous, tragic lament:

> Hope that would scarce know itself from fear,
> Sense of past youth, and manhood come in vain,
> And genius given, and knowledge won in vain.
> And all which patient toil had reared and all,
> Commune with thee had opened out—but flowers
> Strewed on my corpse, and borne upon my bier,
> In the same coffin to the self-made grave.

And, on the other hand, the memory of good performed, of kind and gentle words spoken, of temptations to ease and self-love vanquished, of honors refused that others might climb, of weights chosen that others might have wings, the memory of the transfiguration hours, made glorious by duty nobly done, is not that a benediction and a blessing? He who has lived well yesterday can afford to let to-morrow do its worst. The soul that can look joyfully back need have no fears as it looks gladly forward. And that God who makes the cloud His chariot, and rides in the wings of the wind, hath sent to each heart the Angel of Yesterday, and its testimony and its speech is nigh thee, even in thy heart and in thy mouth.—*Christian Work.*

WORK FOR THE DEAD.

We, Latter-day Saints, do rejoice in our opportunity of bearing testimony to the truth of the gospel, and in hearing others do so. We all believe that Joseph Smith was a true prophet of God, and that the gospel of faith, repentance, baptism, and the reception of the Holy Ghost, as revealed by God through him, are true; but how many realize the truth of these words uttered by that same prophet, "The greatest responsibility that God has laid upon us in this world is to seek after our dead"? As mortals we are inclined to be selfish, and I believe that to be one of our greatest failings. Our love has not expanded beyond the narrow circle of self, and there is a tendency to develop that self-satisfied feeling that now we are members of the true Church, and, provided we do what is right, all will be well. But what can we say to that in the light of these words, "This doctrine [baptism for the dead] was the burden of the Scriptures. Those saints who neglect it in behalf of their deceased relatives, do it at the peril of their own salvation"? Again, "The saints have not too much time to save and redeem their dead, and gather together their living relatives before the earth will be smitten"? Again, "And now my dearly beloved brethren and sisters, let me assure you that these are principles, in relation to the dead and the living, that cannot be lightly passed over, as pertaining to our salvation, for their salvation is necessary and essential to our salvation, as Paul says concerning the fathers, that they without us cannot be made perfect; neither can we without our dead be made perfect"? From this we see that we cannot be made perfect alone, we cannot go alone into the kingdom of our Father. Love—the love of father and mother, and the love of God, is the tie that shall bind the hearts of the fathers to the children and the children to the fathers.

Now, how can we show this love for our parents? We must do something; we must prove our faith in this principle of the gospel, as we did in the first principles, by our works. Then, if we have faith in salvation for the dead, let us seek out our dead, and have baptism performed for them, and other ordinances that are necessary for their salvation. To many, baptism for the dead may seem a latter-day doctrine, but this is not so; it was known to the former-day saints, and was practised by them. It existed in the church until 379 A.D., when the Council of Carthage forbade any longer the administration of this ordinance. Paul refers to it in I. Cor. 15: 20, 30. Joseph Smith informs us that salvation for the dead was introduced in the days of Christ, who had reference to this subject when, speaking to the Jews, He said, "That upon you may come all the righteous blood shed upon the earth, from the blood of the righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar.

Verily I say unto you, All these things shall come upon this generation" (Matt. 23: 35, 36). Commenting on this, the Prophet said the reason why that generation would have to answer for the blood of all the righteous, from Abel to Zacharias, was that in their day the opportunity of doing work for the dead was within their power, while it had been denied anciently. They had the opportunity of saving themselves and their dead, but as they had denied both, the blood of their progenitors would be required at their hands.

Salvation for the dead has been restored again in our day, the dispensation of the fulness of times, when all things should be restored, and it becomes the duty of Latter-day Saints to carry on this work. Let us start now and get all the information we can from our parents who are still alive, or from the districts in which they dwelt. I would advise all who wish to start out in this work, to get *Lessons in Genealogy*, a small book written by Sister Susa Young Gates, and published by the Genealogical Society of Utah. It gives useful information which cannot be crammed into a brief article. It is the only book of its kind.

Bloemfontein. E. HOLLINGS.

WILL ISSUE PASSPORTS.

SINCE the Archibald incident the Washington government has only reluctantly issued passports to travelers intending to go to Europe, except to those who had business of more than ordinary importance. From Utah papers it is now learned, however, that the American government has no objection to furnishing the elders of the Church with passports, as usual.

There is no reason why any objection should be entertained in their case. They are not agitators, or conspirators against any government. They are law-abiding citizens, bringing with them, wherever they go, the spirit of peace and good-will and an influence for righteousness and happiness. Blessed are indeed the communities that are favored with the presence of the servants of the Lord, and who receive them well. For the promise still is true that those who give to them, even if it is only a cup of water, shall not lose their reward.

DAVID had lived obscurely in his father's house; his only care and ambition was the welfare of the flock he tended; and now, while his father and his brothers neglected him as fit for nothing but the field, he is talked of at the court. Some of Saul's followers had been at Jesse's house and taken notice of David's skill, and now that harp which he practises for his private recreation shall make of him, a shepherd, a courtier.—SELECTED.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 11, 1915.

EDITORIAL.

ARMENIAN MASSACRES.

THERE is, perhaps, no more pathetic story from the war-infested regions of the earth to-day than that of the atrocities committed in Armenia. From time to time rumors of massacres have reached the outside world through the press, and appeals for protection have been repeatedly heard on behalf of the victims. But the cries have been drowned by the roar of cannon and the groans of the dying, on the sanguinary battlefields nearer home. From the latest reports at hand, however, it appears that the Turks have decreed the total destruction of the Armenian nation. Many times before there would have been a general slaughter and plunder, but for the fact that Christian Powers have been on guard. The Turks have been afraid of the consequences of their inhumanity. Now, however, those Powers are engaged in a mortal combat, and the Turks consider the time opportune for visiting Armenia with blood and fire. And so they have let loose the Kurds, who on many occasions have proved themselves more cruel and ferocious than wild beasts.

A committee has been formed in New York for the purpose of assisting the sufferers, as far as possible, and absolutely reliable reports have reached that committee, some of which are published in the *Christian Work*.

In one place, a week before anything was done, the villages all around had been emptied and their inhabitants had become victims of the gendarmes and marauding bands. Three days before the starting of the Armenians from this particular place, after a week's imprisonment, the Bishop had been hanged, with seven other notables. After these hangings, seven or eight other notables were killed in their own houses for refusing to go out of the city. Seventy or eighty other Armenians, after being beaten in prison, were taken to the woods and killed. The Armenian population was sent off in three batches. "I," says the narrator, "was among the third batch. My husband died eight years ago, leaving me and my eight-year-old daughter and my mother extensive possessions, so that we were living in comfort. Since mobilization began, the commandant has been living in my house free of rent. He told me not to go, but I felt I must share the fate of my people. I took three horses with me, loaded with provisions. My daughter had some five-lira pieces around her neck, and I carried some twenty liras and four diamond rings on my person.

All else that we had was left behind. Our party left June 1 (old style), fifteen gendarmes going with us. The party numbered four or five hundred persons. We had got only two hours away from home when bands of villagers and brigands in large numbers, with rifles, guns, axes, etc., surrounded us on the road, and robbed us of all we had. The gendarmes took my three horses and sold them to Turkish mouhajirs, pocketing the money. They took my money and that from my daughter's neck; also all our food. After this they separated the men, one by one, and shot them all within six or seven days—every male above fifteen years old. By my side were killed two priests, one of them over ninety years of age. These bandsmen took all the good looking women and carried them off on their horses. Very many women and girls were thus carried off to the mountains, among them my sister, whose one-year-old baby they threw away; a Turk picked it up and carried it off, I know not where. My mother walked till she could walk no farther, and dropped by the roadside on a mountain top. We found on the road many of those who had been in the previous sections; some women were among the killed, with their husbands and sons. We also came across some old people and little infants still alive, but in a pitiful condition, having shouted their voices away. We were not allowed to sleep at night in the villages, but lay down outside. Under cover of the night, indescribable deeds were committed by the gendarmes, bandsmen and villagers. Many of us died from hunger or strokes of apoplexy. Others were left by the roadside, too feeble to go on.

"In many cases the men (those of military age were nearly all in the army) were bound tightly together with ropes or chains. Women with little children in their arms, or in the last days of pregnancy, were driven along under the whip like cattle. Three different cases came under my knowledge where the woman was delivered on the road, and because her brutal driver hurried her along she died of hemorrhage. I also know of one case where the gendarme in charge was a humane man, and allowed the poor woman several hours' rest, and then procured a wagon for her to ride in. Some women became so completely worn out and hopeless that they left their infants beside the road."

The Armenians, at one time, were a mighty nation, extending from Asia Minor to the Caspian Sea, and from the Caucasus to the Murad Su. They were successively subdued by Assyrians, Medians, Persians, and Romans; but they managed to throw off their foreign yoke each time, until the latter part of the fourteenth century, when the last king of the Armenians, Leon VI., was taken captive by the Saracens. The ancient Armenia is now divided between Russia, Turkey, and Persia.

Christianity was introduced in the country in the fourth century, but the Armenians did not follow Rome in its gradual departure from the original teachings of the apostles. They refused

to accept the decisions of the councils, and constituted themselves a separate church, which they called the Gregorian church, after St. Gregory. In 1439, some of the Armenians accepted the papal supremacy, and the church was thereby divided into a Catholic and a Schismatic, each fanatically opposing the other.

In the Schismatic, or original church, baptism is administered by sprinkling and immersion, three times performed, and confirmation follows immediately after this ceremony. The Lord's Supper is celebrated with pure wine and leavened bread, and the bread, before being handed down, is dipped in the wine. Extreme unction is administered after, and not, as in the Roman church, immediately before death, and it is given to clergymen only. The priesthood in the Armenian church is hereditary. Priests may marry before their ordination, but not after. There are four Armenian patriarchs, with seats at Constantinople, Jerusalem, Sis, and Etchmiazin.

A few Armenians have accepted the gospel and joined the Church, and a translation of the Book of Mormon has been circulated in Armenia.

The theology of the Armenians is, as appears from the foregoing, rather peculiar; but the Armenian church has certainly been a sustaining force during the long years of national martyrdom. Nearly a thousand years have gone by since the fall of their last definite political state, yet their church has held them in their national consciousness, and has preserved in them their distinguishing racial and social characteristics. Almost every member of the Armenian nation belongs to the Armenian church. The church is more than his religion to the Armenian; it is his patriotism, his hope for survival, and the banner under which he has rallied for progress, education, and justice for his people.

It is to be hoped that this war will bring freedom to the Armenian people. There are many races suffering oppression as a result of former wars of conquest. They must all be liberated and returned to their natural inheritance, before wars will cease and the kingdom of peace be established; for that kingdom will be founded on justice, and justice demands the restoration of the part of the earth of which God's children have been deprived unjustly, or some adequate compensation. In the beginning God set the boundaries in the various parts of the earth for His children (See Acts 17: 26, 27). He did this through His inspired servants, the patriarchs. The patriarchal dispensation had this particular mission. Through wars of conquest the plans and purposes of the Almighty have been, temporarily, set at naught. But justice to nations will again be established, and then the world will be ready for the Millennial peace; for when injustice is blotted out, there will be no real cause for strife and contention, and peace and prosperity will prevail.

J. M. S.

MINUTES OF THE SCOTTISH CONFERENCE.

THE Scottish semi-annual conference was held in the South Side Masonic Temple, 30 Abbotsford Place, Glasgow, Sunday, October 31st, 1915. There were in attendance: President Hyrum M. Smith of the European mission; Elder J. M. Sjodahl of the Liverpool office; President Morgan P. McKay and six traveling elders of the Scottish conference.

The morning session commenced at 10:30 by singing, "Gladly meeting, kindly greeting." Prayer was offered by Elder George A. Simkins. Singing, "Far, far away on Judea's plains."

Elder J. Kenneth Cannon made a few impressive remarks upon the significance and solemnity of the sacrament. He explained its meaning as taught by the Latter-day Saints, and gave the history of the origin of this sacred ordinance.

The sacramental hymn, "'Tis sweet to sing the matchless love," was sung. The sacrament gem was then repeated by the congregation. The sacrament was administered by Elders George W. Perry and George Mortimer, assisted by Elders Hilliard R. Broderick, J. Kenneth Cannon, and George A. Simkins.

President Morgan P. McKay expressed his pleasure at being in attendance, and extended a warm welcome to all who had assembled for the purpose of hearing the word of God. He spoke of the, comparatively, few who had, as yet, found the way leading back into the presence of God. This condition, he said, was the result of men's organizing religious systems according to their own ideas of theology. Eventually, however, the world would be brought to a knowledge of the truth. Obedience, he said, was the first law of heaven, and order its result. Our duty was to acquaint ourselves with God's commandments, and then comply with them to the best of our ability.

The Kindergarten and Primary classes of Glasgow Sunday School, under the direction of Elder James D. Johnston, sang, "Angry words! oh, let them never."

President Hyrum M. Smith was the next speaker. He said he was thankful for again having the opportunity of visiting the saints in Scotland. He expressed his love for the principles of truth contained in the gospel, and his desire to live up to all the precepts which were, and are, taught therein. We should all be willing, he said, to go before the Lord and confess our misdeeds; to repent sincerely of them, and forgive those who had trespassed against us, that we may thereby obtain forgiveness for ourselves. He assured those present that if they would be sincerely penitent and strive to live correctly, seeking the help of the Lord in faith, through prayer, they would receive strength day by day, and year by year. He emphasized strongly the necessity of unity in our efforts for righteousness, and pointed out the dangers and evil results of disagreement and dissension. These evils, he added,

were of the adversary, and were the cause of the strife and misery existent among the nations of the world to-day. He said the spirit of disagreement, jealousy, and enmity not only reigned between nations, but between the classes, rich and poor, as well as between individuals. We should, he said, acknowledge our own faults and forgive our fellow-men. He declared that the moment any man, or any nation, will be penitent, and cry to God in faith, their supplications will be heard and acknowledged by Him. By adherence to the principles of the gospel, admittance into the kingdom of heaven would be granted. He rejoiced that the Latter-day Saints had received a knowledge of the gospel, whereby they would be saved, if they remain true to the end. He asked God's blessings upon all present, that they might stay in the path of truth.

Singing, "Improve the shining moments." Benediction by Elder Hilliard R. Broderick.

The afternoon session commenced at 2 o'clock by singing, "We thank Thee, O God, for a Prophet." Invocation by Elder George W. Perry. Singing, "Earth with her ten thousand flowers." The infant son of Sister K. H. McQueen was blessed by President Hyrum M. Smith.

The names of the general and local authorities of the Church were then presented, all of whom were unanimously sustained. The labor report for the past five months was also read.

Elder George A. Simkins was the first speaker. He said our object and aim in life was the salvation of souls. He referred to the apostasy, and pointed out that it had been universal; but, he said, through the diligent study and searching, together with the faithful prayers, of Joseph Smith, while yet a mere boy, the gospel was restored to the earth. He spoke of the greatness of the Prophet Joseph, and emphasized the fact that it would be the principle of truth that would make us free.

Elder George Mortimer was the next speaker. He expressed his pleasure in having the opportunity of associating with, and laboring among, the saints and people in Scotland. He spoke of his gratitude for the privilege of having men chosen of God to lead, guide and direct us.

Elder Hilliard R. Broderick said we should ask ourselves the question whether we had accomplished any good each day, or not. We should try to encourage the weary and weak. He referred to the parable of the sower, and said we should sow good seeds among, and refrain from judging, our fellow-men.

Singing, "Though deep'ning trials."

Elder J. M. Sjodahl then addressed the congregation. He said the question uppermost in the minds of a good many people to-day was, whether or not there was really an Almighty God who loves His children. He referred to the hearts that were being torn by grief because of the loss of loved ones upon the battlefields. He quoted from a magazine article, written for the purpose of answer-

ing this question, by a prominent minister, and clearly pointed out that the real issue had been evaded; that the question was not, How much are we suffering? but, Is there an Almighty God ruling over us? and also, that God, as our Father, really is responsible for our well-being. He then showed that the calamities have come as a result of man's disobedience to the laws of God. True, it was not Christianity which had failed, but the substitutes for it which men had taken upon themselves to set up, and they had failed miserably to secure peace among the people of the earth. He then read a selection from the article in question, dealing with the condition of the dead. He said that "Mormonism" had preached the true condition of the dead for over fifty years, and now a Protestant minister had timidly dared to hazard an opinion on the subject. Militarism, he said, must be crushed before the kingdom of God could be established on the earth. The gospel message to the nations was to repent and turn to the Lord, and by doing this to bring about enduring peace on the earth. "Repent ye: for the kingdom of heaven is at hand."

Singing, "Now let us rejoice." Benediction by Elder James D. Johnston.

The evening session convened at 6:30. Singing, "Come, O Thou King of kings." Invocation was offered by Elder J. Kenneth Cannon. Singing, "Zion prospers, all is well."

Elder George W. Perry was the first speaker of the evening. He expressed his joy in being engaged in this work, and in having the privilege of trying to further its progress in the world. He said that a testimony of the gospel, together with its other blessings, were things which cannot be taken away from us by another.

Elder James D. Johnston was the next speaker. He said we should not be disheartened nor falter because of the opposition and misrepresentation of which we are made victims. It had always been so, wherever the work of the Lord had been found on the earth. The prophets of old, and even the Savior of the world and His followers, were made subjects of similar injustice. Instead of weakening us, this should be a testimony to strengthen us.

Elder J. M. Sjodahl read a piece from a daily paper criticizing the "Mormon" elders, and commented upon it. He said, in part, that our missionaries have been in these islands for over seventy-five years, and have never wronged anybody. They have always been ready and willing to answer any charges brought against them. He said the elders, unlike other Christian ministers, are not paid for preaching, and, therefore, can preach what they believe to be true, because they believe it. They do not gain their livelihood by making a profession of preaching the word of God. Some people, he said, asked the question why the missionaries were sent to Christian Great Britain, and not to pagan countries. The speaker explained that missionaries were, and are, being sent

to all parts of the world, both heathen and Christian. But they had been sent to this country first, for the same reason that Christ sent His missionaries to Jerusalem first. He spoke of the promise that the Savior would again come to the earth and reign. This was the message that the Latter-day Saints were preaching. They asked the world to repent sincerely, and obey the ordinance of baptism, and the laying on of hands for the reception of the Holy Ghost.

Brother John Hunter rendered the solo, "Lead, kindly light."

President Hyrum M. Smith then addressed the congregation. He endorsed the remarks of those who had spoken prior to himself. He hoped that those friends present would sincerely investigate the things which they had heard. The truth would be manifested unto them according to their faith. He spoke of the responsibility of the elders to preach the gospel, and of their condemnation if they failed to do so. On the other hand, he said, if the elders did their duty, then woe be unto the world if the message is rejected. He pointed out that Noah and his family were saved by acceptance of, and the world was destroyed because of rejecting, the truth. He spoke of the Prophet Joseph Smith and his predictions, many of which had already come to pass. He said that Joseph Smith was even greater as a corrector of false doctrines than he was a predictor of future events. He mentioned a number of these. First, he said, the Prophet proved the fallacy of the idea, prevalent in the so-called Christian world, that the heavens were sealed and that God would no more speak to His children through revelation. He then referred to the doctrines of prophesy, faith and works, baptism and infant baptism as taught by the different sects at the time of the prophet, and showed how they were corrected and given to the world in their true light by him. The speaker called attention to the doctrines of the resurrection and pre-existence, which also had received correction by Joseph Smith. He also exposed, the speaker said, the false ideas the world had entertained concerning hell. Men would be meted out justice according to their merits; each receiving a reward, or condemnation, according to his works. He prayed that all might be able to continue in righteousness to the end. He conveyed the love of Sister Smith to the Relief Society sisters, and gave a few encouraging remarks to them. In closing, he emphasized the fact that we should all be brothers and sisters on entire equality with one another.

Singing, "High on the mountain top." Benediction by Elder George Mortimer.

On Saturday, October 30th, at 5:30 p.m., a special Priesthood meeting was held, at which the elders expressed their feelings with regard to the work, and received valuable instruction and advice from President Hyrum M. Smith and Elder J. M. Sjodahl.

JAMES D. JOHNSTON, Secretary of Conference.

RELIEF SOCIETY CONFERENCE.

THE Sheffield Relief Society conference was held in the Latter-day Saints' Church, corner of Ellesmere Road and Lyon's Road, Pitsmoor, Sheffield, on Wednesday, October 13th, 1915, President Joseph O. Stone presiding. After singing and prayer, Sister Ida B. Smith, from Liverpool, president of the Relief Societies in the European mission, welcomed those present.

President Martha Smith, of the Sheffield branch, reported the work for the past year. Sister Mary E. Gregory, first counselor, expressed her pleasure at meeting with the sisters in Relief Society gatherings. Sister Lucy Smith, second counselor, expressed herself to the same effect. Sister Fanny Bradley, secretary, said she had received great blessings from these Relief Society meetings, and had a desire to press forward and do her little bit to help this great work along. Sister Gertrude Skidmore, treasurer, said she had been a member for eight years, and had seen a great work done by the Relief Society during that time.

Sister Harriet Cumming, of the Liverpool branch, said she was glad to be a Latter-day Saint, and exhorted the sisters to be united, for, "Where there is unity, there is strength."

Brother Stagg and party rendered a song entitled, "Soft and low."

Elder Samuel C. Gerrard, of Blackburn, said he was pleased to be in attendance when the Relief Society conference was being held at Sheffield. He felt interested in Relief Society work, and liked to do all he could to help the sisters. If we would attend our meetings, the Lord would bless us, and he prayed that we might come out and help those who are less favored than ourselves.

Sister Ida B. Smith then spoke. She said she hoped to be able to say something that would be of value. She explained Relief Society work, and encouraged the sisters to work unitedly together. If there was anything amiss, one sister should not blame another, but each should be willing to take a little blame, as well as credit for success. She also spoke of the letters received, saying how well the work of the sisters had been done for the soldiers and sailors. She told the secretary to keep a record of the visits made, and also everything done at meeting. Sister Smith then read the report of the Relief Societies of the European mission for the past year.

Sister Ivy Corbett rendered a solo entitled, "Where is now that merry parting?"

Elder Joseph R. Grandsen, of Barnsley, said he felt benefited for coming out, and was pleased he belonged to the "Mormon" Church. Elder Parley P. George, of Doncaster, said he had enjoyed listening to Sister Smith and all the sisters. His mother did a great work for the Relief Society, and it is a noble work, and one to which we should all be willing to give all our help and support.

Sister Olive Mosley rendered a pianoforte solo.

President Joseph O. Stone said he was pleased to see so many out to this conference, especially those from outside branches. He explained the way the work is carried on, and also the help which we are giving to the government in its time of need. He asked the Lord to bless the sisters.

After all had spent an enjoyable time together, the meeting was brought to a close by singing and benediction.

FANNY BRADLEY, Secretary.

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held on Sunday, October 17th, 1915, at Goytre, South Wales (Bristol conference), when four souls were added to the fold of Christ, Elder George R. Dent officiating.

A baptismal service was held on Friday, October 29th, 1915, at South Shields (Newcastle conference), when two souls were added to the Church of Christ. Elder Earl C. Morgan officiated, assisted by President Jonathan Hunt, and Elders Victor E. Israelsen and Henry C. Phipps.

A baptismal service was held on Friday, October 22nd, 1915, at Carlisle (Newcastle conference), when two souls were added to the fold, Elder Victor E. Israelsen officiating. Elders David E. Roberts and G. W. Smith assisted.

A baptismal service was held in the Latter-day Saints' Chapel, Sycamore Road, Handsworth, Birmingham (Birmingham conference), November 2nd, 1915, when one soul was added to the fold of Christ. Elder J. Melvin Toone officiated.

A baptismal service was held in the Feversham Street Baths, Bradford (Leeds conference), on Saturday, November 6th, 1915. Nineteen souls were baptized into the fold of Christ. Elders S. Evan Francis, Joseph F. Worthen, and Verner O. Hewlett officiated.

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